1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5

knew she would eventually go blind, "by that time my children will be grown and able to take care of me." In the interim she would not take the time nor spend the money to obtain treatment.

There are several reasons for the high rate of intestinal and parasitic diseases. Although the villagers are aware that water should be boiled before drinking, they actually merely heat it. At the same time they court danger by buying drinks from sidewalk vendors in town. Facilities for washing dishes and other utensils are limited; much of it is done in the nearby pond which serves as the laundry and a bathing place for buffalo as well. Intestinal diseases are also caused by eating raw vegetables which were fertilized with human excrement.

These disorders common in the village do not usually cause alarm. When a familiar illness strikes, the patient may be given some patent or herbal medicine and the illness allowed to run its course. Childhood diseases are common and produce little anxiety. However, there is a fear of diseases whose origin is poorly understood, which produce curious symptoms, and for which no cures are known. When one of these illnesses strikes, a Western-style doctor is called in to administer penicillin or some other drug. The general feeling is that Western medicines, if they are appropriate for the illness, effect fast cures. While many villagers insist that Chinese medicines are just as effective if not more so in the long run, in that they produce a more permanent cure, they readily admit that Chinese medicines are slower to work than Western ones. If the Western medicines fail to help and the patient does not seem to recover quickly enough, or if the illness is very unusual, the villagers conclude that the disorder is caused by some supernatural agent and must be dealt with by magical means. (A detailed discussion of supernatural explanations for illness and the remedies used to cure them is found in Chapter 8.) Most of the diseases prevalent locally are not fatal, and old age seems to be the main cause of death in the Hsin Hsing area.

DEATH, BURIAL, AND MOURNING

The villagers' attitude toward the rituals and ceremonials associated with death vary for the most part with the age and status of the deceased and the economic condition of the family. An old person is almost always given an elaborate, very expensive funeral which entails lengthy mourning rituals. This is also true for a younger adult who leaves children and therefore has status in the community. Young people and children are given a rather simple funeral unless the family is financially well-off. A funeral ceremony is very rarely held for an infant or child under a year old.

The villagers believe that the individual has three spirits. At death

584 in the usual manner. From the official records, it is
556 impossible to tell if the decision to marry out the girl was made by the father alone because his family could now afford the regular marriage with its consequent prestige accrual for the family or was due to the non-acceptance of the original match by the boy and/or girl. In Wolf's report, of 19 men born between 1910 and 1930 who later had an adopted sister designated as a future mate, only two eventually married, and in 15 cases, the young couple refused to go through with the match (1966:886). Only two of nineteen does not offer strong support for his contention that the adoption is a "partial" marriage. Indeed, other kinds of data suggest it is less a "partial marriage" than is an engagement. If an engaged girl refused to complete the wedding, her family would owe damages to the groom's family. On the other hand, if an adopted daughter refused to complete the wedding, her natal family (with whom relations are most often maintained) would not owe damages.

• 295 Unlike the men in Wolf's study (1966:883-92), vil-
548 lage men of Sanlei rarely travel to the wine and tea houses in Hsin Tien or Taipei. They do go occasionally to an unlicensed drinking and eating location in a basement in a nearby village house to eat snacks and drink wine or beer and sing or play games, but no prostitutes are ever present.

833 of sex. Sexual foreplay includes nibbling, blowing, and
[812] manipulation of erogenous zones. The only common position is the classical "man on top." Intercourse continues while physically possible but the frequency declines with age.

837 There are a few women whose husbands are unable to satisfy them. Currently, there are three such women in the village who have assignations regularly with other village men, two with a regular partner, while the third is insatiable. People say her husband is impotent. If the latter woman has relationships with any reasonably happy married man, his wife gets very angry as has happened several times and once there was a hair-pulling and scratching fight. Illicit sex within the village is usually in the mountain fields and almost never in a village house.

839 Although men in some Taiwanese villages frequent the
548 wine houses[4] in the city (Wolf, 1965), this characteristic
184 is absent in Sanlei. One man in Erhlei is a habitue how-
[275] ever and everyone knows about it but most of the criticism directed at him is not on a moral basis; rather, he is considered foolish for wasting his money. A few li girls who have become prostitutes in town return for visits and festivals but do not practice their trade in the village. They are not morally condemned and are welcomed at all li affairs.

842 Old methods of birth control included the use of herbal solutions by women and coitus interruptus by men

prolong the show rather than because they are convinced of the efficacy of the medicine. Every evening people gather to watch the television set which faces the street at the front of one of the village stores as the storekeeper sells soft drinks and ices. Finally, nearly every home has a radio which blares loudly from early in the morning to late at night. Although farmers listen to a few reports on weather and the occasional news report, the usual program features Taiwanese opera or some of the new popular music featuring singers with guitars which is preferred by young people.

Occasionally, trips are made to a cheap movie house in Hsin Tien by middle-aged women in groups of 4 or 5 for a matinee or unmarried young people in groups which are separated according to sex. There is some dating but the boy and girl must sneak off and meet in town. Some young married couples now go to the show together but this is a new trait and still partially condemned by older people. Also, people leave the village for recreation in the parks and to see sights such as the zoo. However, most people getting on the bus alone are usually going shopping or on business and most family groups are usually going to visit relatives. Relatives, friends, and former residents often come to the village to visit. Some middle-aged village men occasionally visit a small restaurant in a nearby village to chat, drink cheap wine, eat light snacks, and play word

275 games and a gambling game something like paper, rock, and
265 scissors.

484 Middle-aged married people, without their children,
177 go for a two to five day sightseeing tour on a bus, a unique form of recreation started by the Japanese. Two men from Erhlei organize a trip once every eight or nine months for forty people or so, all from Talei Li. The trip is not very expensive and everyone seems to have a good time and later, talks about the trips for years.

574 Dinner and drinking parties are also important and being a host is both enjoyable and establishes one's social
273 position. Men play drinking games at dinners because one never drinks without also eating. During a dinner, one can not drink alone; he must find someone to drink with. Toasts in the previously described manner are kan bei (bottoms up), ban bei (half the glass), or swei bien (as much as you like). A goal of the drinking game is to stay sober while getting others drunk for to become drunk is to lose face. People become very skilled at the drinking games based on a strategy that when your glass is near empty, you should get a man with a full glass to kan bei (bottoms up) in the hope to have him drink much while you drink little. He should, in this situation, try to get the toast to be swei bien (as much as you like).